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TOWN
&
COUNTRY
CHURCH

Purposes of This Paper

The purposes of these papers are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church; finance, religious education, community relationships; and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The paper will be an important part of an enlarged "cooperative rural church program," that will encourage a national "rural church movement." The paper will be closely linked with a regularly held National Convocation on the Church in Town and Country.

Contributors

Edith E. Lowry, Co-Secretary of the Home Missions Council of North America.

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This Issue
No. 27
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Trends in the Migrant Labor Situation

EDITH E. LOWRY

Into many areas the great migration of farm workers, both families and single workers, is on. By and large, the move is from South to North. Several million people are involved—Negroes, Spanish-speaking, Southern European, the Anglo families from southern farming areas. The problems they face have been vividly described in printed word, over the radio and on the screen. They are at the bottom of the agricultural ladder. In many, many cases there is misery, poverty, illiteracy, sickness and a sense of hopelessness and a consciousness that what happens to them matters little to those who employ them and to the people who live in the community—and yet they are indispensable in our present agricultural economy.

Let us look at other parts of the picture. The farmer and canner have their problems—perishable products, need for additional laborers immediately when the crops are ready for harvest, threats of floods, drought, frost, fluctuating market prices, expense of providing adequate housing for brief occupancy, possibly two to four months out of every year.

The community has its problems too, such as, crowding of schools for a few weeks, possible health hazards, undesirable conduct of migrants because of lack of provision for their leisure time.

After fully recognizing all the problems, as difficult as they are, it is imperative to find the way by which migratory people who are essential to any branch of work will not be denied services and opportunities considered essential to the welfare of all people. It is a matter of human relationships.

Community Attitudes

What of the attitude of communities? In the field survey made by the Home Missions Council staff in 1945 covering 69 crop areas in 16 states, it was revealed that 75 per cent of the communities contacted reacted negatively or with antagonism toward the migrant. Even more significant is the report that the attitude of the resident church was in most cases "disinterested." With this attitude on the part of the resident community, it was not surprising to discover that only about half of the migrants expressed a desire to become an integrated part of the community—the other half expressing anti-social attitudes. Not more than one in five of the migrants appeared to be attracted at all to the resident churches in the communities near the camps, although about 74 per cent of the migrants are former members of churches represented within the community.

This is one of the first areas of concern. Let me tell you how one community faced their problem—with the help of a member of the Home Missions Council staff.

In Swedesboro, a group composed of the Mayor, the Negro minister and two white ministers, went to the camp upon the invitation of the manager and ate supper with the Jamaican men, the first week of their stay in the camp. They met the men and talked with them informally and later they held a "get acquainted" meeting. The Swedesboro Mayor welcomed the Jamaicans to the community and complimented them on the record of their work the previous summer and told of the expectations of the farmers for the current season. Then the Negro minister spoke of the customs of the community which newcomers would want to know. The other ministers distributed mimeographed maps of the community locating the Post Office, Library, Theatre, dry cleaning shops, gave taxi number and bus information, the location of all the churches, the hour of services, the names of the ministers, and invited the men to attend the churches. The meeting closed with a unifying Service of Divine Worship. This led to a summer of excellent relationships between community and camp.

Isolated Camps

In camps that are isolated and miles from a community and in cases where the migrants are timid and insecure and are as yet fearful

Lunch Time at a Child-care Center

of mingling in the resident community, a ministry must be established within the migrant camp. Into these camps the trained Home Missions Council staff goes also, befriending and encouraging the people and helping to develop leaders among their own group. For example, on Christmas Day when the two Council ministers arrived at 6:30 a.m., after driving 70 miles through a dense fog, they found the men coming from their cabins dressed in their best clothes each carrying a lighted lantern. The choir which the men had organized, sang carols as they were accustomed to do in their home churches, there were testimonies and prayer, an excellent message by one of the Council ministers and in closing, group singing of the spiritual, "Sweet Little Jesus Boy."

In thinking of the problems the farmers and canners face in their relationships to the migrant people, an experiment that was tried last summer has shown great possibilities. Two employers were each persuaded by the Extension Service to try the plan of employing a well trained man for camp manager. Two exceptionally well qualified men were found. The entire responsibility of managing the camps and handling labor relations was theirs. The great increase in efficiency and contentment of the workers proved beyond doubt the soundness of the plan. These two camp managers were employed in the winter months by these canners to recruit students from southern colleges for work this summer in connection with the canneries as a part of a long-range recruitment and vocational plan.

Many problems faced by both migrant, community and employer are in the realm of public responsibility. In a few states there is now provision made for sanitation of housing for migrants, health care, schooling of the children, better labor relations, and their general welfare. New Jersey is an outstanding example. In 1945, by act of the State Legislature the Migrant Labor Division was set up under the State Department of Labor, but representative of the various State departments, employers and the general public. A code setting up rules and regulations for Housing and Sanitation in Migrant Labor Camps is in operation and is being made effective through an educational process with employers and migrants rather than the policing method. Only a beginning has been made but the pattern offers great possibilities.

Great Need

These advances are all too few and affect so small a part of the migrant group. In section after section nothing is being done and in many areas the churches through the Home Missions Council are bringing the only constructive influence. All too often reports like this have come to us: Many times mothers would place their babies on the ground, stick a cracker in their hands, board a waiting truck and go to work, leaving behind the sick, excited and crying babies at the mercy of any sympathetic passerby. On Saturday nights a bunch of lonely, excited children were huddled into one dark tent while the mother and father went to town to enjoy the money they had made during the week. For being good, the children were rewarded with a stick of peppermint candy on Sunday morning. In some cases, as many as six children and their parents ate and slept in one tent, using only two beds. Camps for domestic workers were characterized by overcrowded conditions. In many cases two families strange one to the other, lived in the same tent. In some camps there was no bath house, drinking water was secured from a common pump and in one there were only four toilets for 500 migrants. Growers called workers "undesirable" if they complained.

In reviewing the program of Home Missions Council for 1945 it is of interest to note that those served included the following racial and nationality groups: Spanish speaking Americans, Negro Americans, Mexican nationals, those of southern European ancestry, Bahamans, Jamaicans, Japanese Americans and Puerto Ricans.

With a full-time staff of 20 ministers and community workers, and approximately 200 seasonal staff

A Quiet-Moment

members working largely in the summer period, the program was developed in the following states: Arizona, Arkansas, California, Colorado, Connecticut, Delaware, Florida, Illinois, Indiana, Louisiana, Maryland, Michigan, Minnesota, Missouri, New Jersey, New Mexico, New York, North Carolina, Ohio, Oregon, Pennsylvania, Texas, Virginia, Washington and Wisconsin.

To Minister Unto

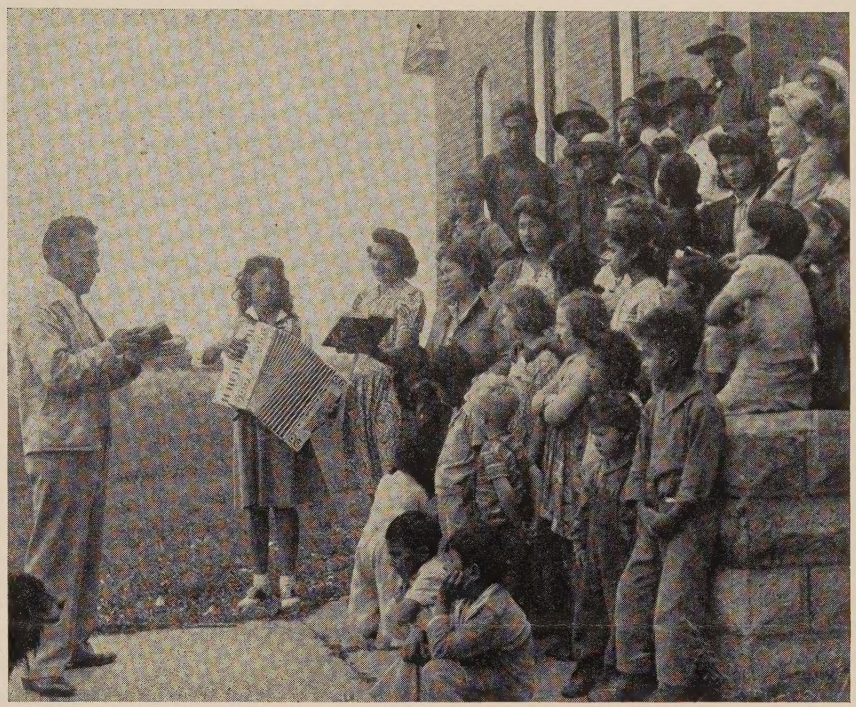
In recognition of the completion of 25 years of work in the migrant field the Committee launched a 25th Anniversary project, setting as a goal $25,000 to provide five additional staff members, each to have a mobile unit fully equipped with a worship center, lending library, typewriter, moving picture projector, mimeograph machine, recreational materials and supplies for the children's program.

The program activities included religious services, counselling, pastoral ministry, recreation, child care, literacy programs and adult education. In developing these various activities the staff constantly worked to develop the leadership within the migrant group itself and to encourage the participation of members of the resident community.

Not Enough

• The people in war-ravished countries are in dire need. Food is so scarce that malnutrition is almost without exception and starvation is common. Adequate clothing is a thing to be dreamed of and longed for but not experienced. Many of our most competent authorities believe reconstruction cannot possibly progress rapidly enough to avoid another winter of critical suffering next year.

What have you done in and through your church? Contributions sent to United Church Service Centers at 7110 Compton Avenue, Los Angeles 1, California; Modesto, California; 2247 East Marginal Way, Seattle, Washington; 101 Pine Street, Dayton 2, Ohio; New Windsor, Maryland; 236 Beacon Street, Boston 16, Mass.; and 20 Warren Street, New York 7, N. Y., will be administered through church channels.



Rev. Samuel Rocha Leads in Gospel Songs

Worship in the Bogs of New Jersey

KENNETH UNDERWOOD

• *This is Chapter 14 from the book, "Christianity Where You Live." Every one of the seventeen chapters are as interesting and powerful. A* MUST *book for every person vitally interested in the Christian welfare of all people. Published by Friendship Press, 156 Fifth Avenue, New York 10, N. Y. Cloth $1.00, paper 60c.*

THE CHURCH that taught me most about worship was not the Cathedral of St. John the Divine in New York City with its great vaulted arches, nor the Christ Church Cathedral in St. Louis with the most costly altar in America. It was an eighteen-by-twelve-foot room in a clapboard shack that had been made into a chapel by twelve cranberry pickers who felt the need of a church. For three years these migrants had been trucked north from the Florida glades to earn an uncertain existence harvesting the crops. They lived in a company town called Rome. Rome consisted of a long double row of two-room shacks, a family to a room. There was no church and no way to get to a church.

In Florida, common worship had offered some relief from the monotonous and tiring work, and had "made life add up to something." But in Rome there were only the cranberries to be picked, the heavy rakes to be wielded, the bogs to be waded day in and day out, from "can see to can't see." They needed a church.

"God's Committee of the Twelve"

Two families in "God's Committee of the Twelve," as they called themselves, volunteered to share one room. That made four adults and two children living in an eighteen-by-twelve room so they could have a church.

The committee scrubbed down the walls of their church. They collected orange crates, planks, and cranberry lugs, and from them made pews (seating capacity, twenty-one, if they squeezed). They wanted something better than orange crates for the

altar. So God's Committee put up a sign in Rome, "Wanted—Wood Carvers and Carpenters to Build an Altar." And the word spread through the bogs. Within a week, God's Committee had fifteen volunteers to do the job. Many brought with them bits of hardwood, picked up from surrounding New Jersey. Together they constructed the altar and carved a cross on the center board. Six of the volunteers joined the church.

With a chapel, the people of Rome took heart. Perhaps they could find a minister. In Florida a man from the Home Missions Council had preached to them. They saved their money for a month. Then they wrote to the Council in New York. "We have a hand-carved altar and five dollars. Could you send us a minister?" The Council thought it could.

In Burlington, New Jersey, not far from Rome, the Reverend Clarence H. Richmond, a Negro who is a graduate of Yale Divinity School, now a chaplain in the Army, was ministering for the Council to migrants in a Farm Security Administration camp. Richmond said he would be glad to hike to Rome and preach each week.

Here was a man who practised what he preached. While comfortably settled with his wife and two children in a large city parish in the South, he had been asked by the Home Missions Council to become a minister to migrants. When he got up to preach and looked out at the people who followed the crops from state to state, he saw migrants clearly for the first time. What did he really know of their problems and their deepest desires? In humility he came down from the pulpit and sat among them. Someone began a spiritual, and during the singing of it he was convinced that he had made the right decision when he left the South.

I did not know all this when I first worshiped in Rome, but the spirit of the service, the faces of the people, the room told me that something like that must have happened.

Cranberries and Christmas Tinsel

As soon as I entered the chapel I knew that there was no half-real character here. Above the altar some untutored artist had painted a cluster of cranberries. He had obviously wrestled for days with the problem of perspective and third dimension. He had lost, but God's Committee had approved the symbolism. Why? I suppose because it seemed to express what religion means to those who work in the bogs. It said: "For all the sweat and heartache of my life I can find some meaning to it here, some desire to live a fuller life."

Story Hour

On another wall they had put a picture of Jesus cut from a Sunday school paper. Tinsel saved from Christmas cards framed it, giving color to the drab walls.

I do not recall the order of worship. Perhaps there was none. Perhaps there was only an upper room where twenty people tried to say in prayer and in song that their God was good and merciful.

Someone began a spiritual and the congregation took up the refrain. The plaintive, rhythmic joy of their

A Pastoral Call

singing filled the room, then flowed out across the silent bogs. An old Negro heard the music, hesitated, took off his cap and came into the chapel.

There was an easy, unhurried silence as Mr. Richmond opened the Bible and found the lesson. The people stood with bowed heads as he read, and then prayed. A gaunt picker knelt to pour forth in prayer and testimony his anguish and fears and then sat back relieved and at peace. A mother asked if her daughter might lead the group in a hymn she had learned.

During the sermon the congregation asked questions about points they didn't understand. Then they suggested the subject for the following Sunday's sermon. The subject was "Hope." A man brought forward bread and wine in two bowls of broken crockery. During the communion one man hesitated, wondering if he was worthy of the sacrament. Mr. Richmond went to him, took his hand, walked with him to the altar, kneeled beside him and took communion with him.

This was not just a church. It was a community of people who had worked together to build a sanctuary, who together helped each other find God. The service was beautiful, not because poverty is beautiful, but because man's vision of God in the sound of a child singing a hymn her mother had taught her, in a man's taking another's hand in a grip of understanding, in the sight of a picture of Christ framed bravely in Christmas card tinsel on a clapboard wall is a beautiful thing.

40,000 orders of service for Rural Life Sunday were distributed. Many late orders could not be filled.

Town & Country Church

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DON F. PIELSTICK, Acting Secretary and Editor.

A MEDITATION

I planned an ultra-modern home when priorities were lifted . . .
But a Belgian woman whispered, "I have no home at all!"
I dreamed of a country cottage for happy week-end days . . .
But a Jewish lad kept saying, "I have no country!"
I decided on a new cupboard—right now . . .
But a child of China cried out, "I have no cup!"
I wanted a quick-freezing unit for storing quantities of food . . .
But across the water came the cry, "I have no food!"
I ordered a new car for the pleasure of my loved ones . . .
But a war orphan murmured, "I have no loved ones!"

—MAYME GARNER MILLER

How About the Children?

• If Sussex County, New Jersey, can be sighted as a fair example, cooperative Vacation Church Schools may be a good portion of the answer. Last year in this rural county of small towns, hamlets and open country, 16 schools were participated in by 37 churches which represent 74% of the churches of the county. Nearly 900 pupils enrolled and were instructed by a staff of 140 teachers and helpers. Who can evaluate the significance of this religious effort upon the life of the county?

Now that public school is over, the final arrangements should be put on the plans for the V.C.S. program. Following is the procedure used by Miss Myrtle McDaniel to whom credit can be given for the fine record in Sussex County last year. Early in the winter, plans are made to train the V.C.S. workers. By spring this training has been completed and attention is turned to detail arrangements for each school. Publicity is sent out. Supplies needed are listed and ordered and a campaign for transportation for the pupils is started. These things don't just promote themselves; they must be pushed. Miss McDaniel held 31 planning conferences in promoting these 16 schools.

All of you are faced with the problem of leadership. Many will put aside the idea of a Vacation School saying, "All my people are too busy to help and I can't do it alone." Miss McDaniel would encourage you to have faith in the willingness and ability of people to sacrifice. In reporting on last year's program, she said, "Many of our leaders were extremely busy housewives and mothers who gave unstintingly of their time and energy for 3 hours a day, 5 days a week for 2 weeks." There was one helper, a mother of five children, who pushed a carriage with her 9-month's-old baby one and one-half miles to and from the church each day for the two weeks and never was tardy once. She played the piano and assisted in general. Such loyal sacrificial service is worthy of high praise."

Sussex County has not always been so successful with Vacation Church Schools. In 1939, the year before Miss McDaniel became the director of the newly formed Cooperative Larger Parish of the county, only two Vacation Church Schools were

We Learn to Understand

held. Since her first year when 9 schools enrolled 297 pupils from 19 churches, the number of schools held and churches participating has doubled and the pupils enrolled increased by 300%.

Best of all, the pupils were made to feel they were an essential part of a great venture. They contributed $113 for world missions, beautifully landscaped one church, made altar cloths, offering plates and equipment for worship centers. And most significant of all, they learned that these things were common to Christians; Baptists, Congregational-Christians, Methodists, Presbyterians, Episcopalians, Reformed in America and Catholics, participated side by side.

No, Miss McDaniel didn't do it all. If she were asked to address the pastors of any rural county, I think she would say something like this, "Pastors, if you care for the welfare of the children and wish to lead them in a religious experience, you, too, can have the success we have had in Sussex County, but you must work together for the common good of the community."—D.F.P.

Our Father in Heaven, Lord of Field and Forest, we thank Thee for the good earth. Forgive us, we beseech Thee, the earth burnt by our sins of pride and stupid power. Teach us anew from the mercy of forgiving fields the wideness of Thine own mercy. Remember the dispossessed, give harvests back to desolation. *Amen.*

—Gaius Glenn Atkins

Do You Meet Migrants?

• A neighborhood dog had been disturbing the stock on my father's farm. Consequently, when that dog was seen coming across the field toward our place it was not surprising that Dad grabbed his shotgun and went to meet him, covering his approach by keeping a set of wheat stacks between them. Having reached the stacks, Dad waited until the dog drew near, then jumping out he yelled, "Now I've got you," and fired in the air. To his great surprise, a man tumbled from a hole in a stack, and with white face and uplifted hands confronted him.

The man who had been following the wheat harvest, had started on his way home and being stranded at nightfall had cared for himself as only a migrant knows how.

All through the agricultural belt there are these migrant workers. In most places the concentration is too small for a special worker to minister to them. If they are to meet the Church during their stay in your community, you and your people must take it to them. Those who live in a trailer-house or tent, improvised or seasonal housing, should be the concern of the Church as truly as banker, teacher and landowner. Hunt out the weary, lonely and dispossessed agricultural migrants in your community and make their acquaintance this summer, even if the friendship can last only a few weeks. You may guide a life to a better destiny.

Brotherhoods Work Together for Missions

• For a number of years the men of the Kelly and LeRoy churches in the Colorado Conference have met together for their brotherhood meetings. Some years ago they began as a special project the partial support of one of our missionaries.

The method selected by the men to raise this money was the Lord's Acre project. These projects have ranged from an acre of wheat to calves, pigs, garden products, and days of labor. With the project is stressed the fact that the men should pray for the missionary whom they support. The Lord's Acre gift is above the regular contributions to the local budget. The past year there were 28 men from the two churches who participated in the program and the total amount received for missions was $1,289.75.

The project is announced and the purpose for which the money is to go. We believe this will give our men a greater appreciation of the whole of our missionary work, and give them a greater desire to learn of another great missionary field.

We make no suggestions to the men as to what their project is to be. This year the smallest amount that I received from any project was $5 which came from one of our high school boys and representing a day's work on a tractor, while the largest was $125 and came from one of our most prosperous farmers.—From February 2 *Evangelical-Messenger.* Used by permission.

Bible Instruction

Getting Acquainted

Book Reviews

Christian Mission Among Rural People. Arthur Mosher and Committee. Price, $1.50. Order from, John Riesner, 156 Fifth Ave., New York 10, N. Y.

This is a well-written book on rural theology, man, God, land and all the rural forces working together cooperatively, producing the Kingdom of God. It is based on a liberal theology and social theory, socializing worship and work and Christianizing all of life. It proposes to integrate all life-creating forces, lifting the ordinary life processes into spiritual values. The authors do not labor greatly with the how of rural church success but they do set forth broad basic principles of leadership training for both lay and professional rural workers. They establish gratifying principles of program construction and church organization.

Part III, the Source Book, will be found valuable as readings in the field of rural missions. They provide a very practical and realistic interpretation of Chapters 5, 6 and 7. It is to be said that the book is largely foreign missions, both from the standpoint of sources and implications. Nevertheless, it is a book that should be carefully studied by every rural church man of America for the purpose of orienting his work in the Bible and in sound rural sociological and economic principles.—H. S. RANDOLPH.

One Nation, by Wallace Stegner. Published by Houghton Mifflin Co. Boston, 1945. $3.75.

This is not a rural book, neither is it a church book, but what it has to say deeply affects the religious life of every United States citizen. Fortunately for those who like pictures, it is a book following the pattern of popular magazines as *Life* and *Look;* in fact, the editors of *Look* assisted in its preparation.

This is the story of America's social and cultural anatomy. Those who are concerned for a national unity founded on tolerance and understanding will, after reading this book, realize the tremendous task yet to be done. Those who are seeking self-aggrandizement will see much opportunity for success in the ancient philosophy of "divide and conquer."

The common reaction which holds suspicion for all things strange and different, is not confined to urban centers. Tragic stories of racial conflicts come from both urban and rural areas. Consequently, the importance of this book for rural America. It portrays the main facts concerning minority groups in graphic form while setting forth clearly the traditional issues used by vicious race propagandists.—D.F.P.

Better Health for Rural America, Published by U.S.D.A., Washington, D. C. 20c. From U. S. Government Printing Office.

A small boy came home from school with a stomach ache. The second day the pain eased but soon his temperature mounted rapidly. Finally the doctor was called. He was busy and couldn't come until late in the day. Diagnosis, ruptured appendix. A rushed trip to the hospital. Too late!

Has this happened in your community? It has in many rural communities an is too often repeated. You can help avoid it.

Better Health for Rural America is a bulletin which will help you understand your problem and how to deal with it. Purchase a copy and help your fellow citizens build a better community.

Now the Real Test

• During April, the final number of the Resettlement Bulletin was issued by the Committee on the Resettlement of Japanese Americans of the Home Missions Council. On page three is a W.R.A. report of where they have settled. It covers forty-three states, the District of Columbia, Alaska and Hawaii. Now the question confronts us, What is to be their future? Are they to be isolated, segregated and forced to form little colonies, there to disintegrate through biological and social stagnation? The story of Evangeline is being re-enacted scores of times—Do we care?

In Mother's Place

Copies of this bulletin are free upon request from the Home Missions Council of North America, 297 Fourth Avenue, New York 10, N. Y.

Jewish Farmers

• The annual report of the Jewish Agricultural Society, Inc., is most interesting reading and contains many surprises for those who believe all Jews are bankers or brokers. What is more, it reflects the desperate struggle the Jews must make to be accepted as American farmers.

Copies are available upon request as long as the supply lasts. Address Jewish Agricultural Society, Inc., 386 Fourth Avenue, New York 16, N. Y.

The Agricultural Ladder

• A reference to the agricultural ladder usually means the system wherein a young man can move from a hired hand to a renter, and finally, to a full land owner. The rate of increased tenantry would suggest that the agricultural ladder has followed modern trends and become mechanized. It now appears as an escalator. The only trouble is the system seems to be in reverse, carrying people down rather than up.

A Priest to the Temple

GEORGE HERBERT

The Parson Preaching

• The Country Parson preacheth constantly: the pulpit is his joy and his throne. If he at any time intermit, it is either for want of health, or against some great festival, that he may the better celebrate it, or for the variety of the hearers, that he may be heard at his return more attentively. When he intermits, he is ever very well supplied by some able man, who treads in his steps, and will not throw down what he hath built; whom also he entreats to press some point . . . that so, in the mouth of two or three witnesses, the truth may be more established. When he preacheth he procures attention by all possible art, both by earnestness of speech (it being natural to men to think that where is much earnestness there is somewhat worth hearing), and by a diligent and busy cast of his eye on his auditors, with letting them know that he observes who marks and who not; and with particularizing of his speech—now to the younger folk, then to the elder; now to the poor, and now to the rich: "This is for you, and this is for you;" for particulars ever touch and awake more than generals. Herein also he serves himself of the judgments of God . . . for people are very attentive at such discourses. . . . Sometimes he tells them stories and sayings of others, according as his text invites him; for them also men heed and remember better than exhortations, which though earnest, yet often die with the sermon. . . . He often tells them that sermons are dangerous things, that none goes out of church as he came in, but either better or worse; that none is careless before his Judge, and that the Word of God shall judge us. By these and other means the parson procures attention; but the character of his sermon is holiness: he is not witty, or learned, or eloquent, but holy. . . . The parson's method in handling of a text consists of two parts: first, a plain and evident declaration of the meaning of the text; and secondly, some choice observations drawn out of the whole text as it lies entire.

A NATIONAL CONVOCATION
On the Church in Town and Country

DES MOINES, IOWA. NOVEMBER 12, 13, 14, 1946

Worship

THREE MOVING SERVICES led by C. W. LOKEY, Secretary, Methodist Board of Home Missions and Church Extension.

Addresses

1. NEW FACTS ABOUT RURAL LIFE
   CARL C. TAYLOR, U.S.D.A., Bureau of Agricultural Economics
2. THE CHURCH'S STAKE IN RURAL LIFE
   MSGR. L. G. LIGUTTI, Secretary, National Catholic Rural Life Association
3. THE RURAL CHURCH IN THESE MOVING TIMES
   HERMANN N. MORSE, Executive Secretary, Board of National Missions, Presbyterian Church, U. S. A.
4. OTHERS TO BE ANNOUNCED

Panel Discussions

1. FULFILLING PRINCIPLES SET FORTH IN "MAN'S RELATION TO THE LAND"
   Chairman, BENSON Y. LANDIS, Secretary, Committee on Town and Country
   C. MORTON HANNA, Presbyterian Seminary, Louisville, Ky.
   MRS. RAYMOND SAYRE, State Chairman, Women's Committee, Iowa Farm Bureau
   MSGR. L. G. LIGUTTI, Secretary, National Catholic Rural Life Association
2. SUMMARY OF COMMISSION REPORTS
   Chairman, O. ULREY, U. S. D. A.
   MARK RICH, Secretary, Rural Church Department, Northern Baptist Convention
   JOSEPH ACKERMAN, Assistant Secretary, Farm Foundation
   CLAUDE SNYDER, Secretary, Rural Church Department, Evangelical and Reformed Church

Presentation of Factual Data for Discussion

1. THE IOWA SURVEY
   H. H. KALAS, Executive Secretary, Iowa Inter-Church Council
   H. PAUL DOUGLASS, Director, Inter-Council Department of Cooperative Field Research
2. THE INTERCHURCH RELATIONS IN THE SMALL TOWN
   ROCKWELL C. SMITH, Professor of Rural Church, Garrett Biblical Institute
   CALVIN SCHNUCKER, Professor of Rural Church, Dubuque University

Commissions for Group Work

There will be eighteen commissions which cover every phase of life vital to the rural church. You make your own choice and contribution.

ROOMS: Furnished gratis through graciousness of church homes in Des Moines, for the first 750 registrants. Register now by sending a post card to

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